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characteristics of the class. In the case of the earliest group A there is also a summary conclusion for the group, but in general the group characteristics are pointed out as each group is introduced. The division into classes does not represent direct chronological sequence, though chronological deductions may often be made from the classification; its primary purpose is to make possible a study, which would otherwise be confined to isolated specimens, of types of vases. In several classes minor differences of specimens within the class are recognized by a sub-grouping in separate series. At the close of the book there is a "conclusion" which treats of the various scenes represented on lecythi, mythological, religious, and scenes from every-day life. This feature, and several good indices, add greatly to the general usefulness of the work.

The descriptions of the vases, nearly five hundred in all are careful, and clearly written. They are naturally concerned largely with technique, but there are also many excellent observations on the scenes portrayed, with references to the treatment of the subjects on other monuments of Greek art (cf. for example, Class III, No. 4*a*; Class IV, 1, No. 30). The plates in the book are good "half-tone" illustrations; the illustrations in the text are not always so successful, but as a whole they serve their purpose.

Any extended criticism of this admirable book is impossible in a short notice, but it may be said without reservation that Professor Fairbanks' work is indispensable to the student of Greek lecythi and a distinct help in the general study of Greek vases. The excellent classical scholarship which lies back of it is everywhere apparent, and the book is an honor not only to its author, but also to American scholarship.

J. R. WHEELER

Grammaticae Romanae Fragmenta. Collegit recensuit HYGINUS FUNAIOLI. Volumen prius. Leipzig: B. G. Teubner, 1907. Pp. xxx+614. M. 12.

This is a collection of all extant fragments that have to do with grammatical questions, from the earliest period of Roman activity to the end of the reign of Augustus. It includes only fragments, and consequently omits complete, or nearly complete, works such as Varro's *De lingua Latina* v-x, and Cicero's *Orator*, although the definition of grammar is broad enough to cover even this latter work. *Grammatica* is used in the Roman sense, as defined by Cic. *De orat.* 1. 187 (Gudeman, *Grundriss d. Gesch. d. kl. Phil.*, p. 6).

The collection is chronological by authors, or writers, and is intended to include all references to grammatical questions, whether in professedly grammatical writings, or in other literature where grammatical statements are made. Thus we find bits from Appius Claudius, Ennius, Cato,

and Lucilius, as well as fragments of Aelius, Nigidius Figulus, and Varro. Under each fragment the passage where it first occurs is quoted in full, then if the same citation is later made by others, reference to the full list of such passages is given, also arranged chronologically. Ordinarily reference to modern literature is given only in matters of textual criticism, or in questions of genuineness. But preceding each writer is a list of editions or dissertations treating of the fragments in question. Along with these are given the sources for the life and writings of the author. These are, in general, not more full than in Teuffel, often less full. But the editor has rightly been at pains to give a particularly full list of sources for the minor writers.

Upon the content of the fragments the editor rarely makes comments. It is not his purpose to give his own opinion of the value of the views of the Roman grammarians, nor even to refer to modern views of the subjects treated. Only occasionally does he lapse from this position, and then not always happily. The work thus becomes simply a source-book, similar to that of Keil for the later period.

The Prolegomena include two topics. First comes an admirable collection of sources on schools and teachers, arranged chronologically according to the development of schools and the dates of teachers. Following this is a well-selected range of sources on public and private libraries, but by no means complete. For example, the *Bibliotheca Templi Divi Augusti* (Suet. *Tib.* 70, Pliny *N. H.* 34. 43, Aur. Vict. 11. 14), and the *Bibliotheca Domus Tiberianae* (Gell. 13. 20. 1, etc.) are not mentioned. A fuller and more systematic list of sources is given by Teggart in the *Library Journal*, 1899, but even that is not complete.

The main body of the book is divided into four periods. "Grammaticae Primordia," "Grammaticae antevarronianae fragmenta," "Grammaticae aetatis Varronianae fragmenta," and "Grammaticae aetatis Augusteae fragmenta." One is impressed by the very multitude of the fragments collected, and by the labor the editor has undertaken in gathering them together (he spent three years at the task). The original work here done consists in the treatment of the text, and in the assignment of the fragments to specific writers and books. These are tasks of extreme difficulty, and in general the editor has been reasonably conservative, although few will follow him in the assignment to the various books of the prolific Varro. A good critical apparatus follows each fragment.

Facility in the use of the book is greatly increased by the addition of nine Indexes, the chief of which are entitled "Libri" (i. e., those from which fragments are given), "Praecepta Grammatica," "Res ad Historiam Litterarum Pertinentes," "Verborum Origines Explicationesve," "Memorabilia."

The book will be used chiefly as a work of reference, to ascertain what the republican writers and scholars had to say on the various sub-

jects included. For this purpose it would be extremely interesting to have all the quaint etymologies grouped together, as also all passages dealing with the history of orthography, or of literary criticism. But the editor is undoubtedly right in his chronological arrangement by writers, for it is very desirable to have a historical view of the development of the feeling for accuracy, which can be traced almost decade by decade as one reads the fragments through. Further, it is only by this method that the fragments of Varro, or Aelius, or Hyginus could be assembled so as to give the reader the proper respect for the activity of these writers.

One can have only feelings of gratitude to the editor for the thoroughness of his work, for the accuracy which characterizes his numerous citations, and for the freedom from mistakes in press. But even yet we do not possess a complete view of Roman activity in grammatical questions, and in literary criticism. Here and there through the whole course of the literature from Ennius down are pieces of linguistic and literary information just as valuable as many of those in the present collection. If Funaioli would gather together all such passages, possibly as a supplement to the *Fragmenta*, he would add greatly to the service he has so excellently rendered.

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METANOEO and METAMELEI in Greek Literature until 100 A. D., Including Discussion of Their Cognates and of Their Hebrew Equivalents. By EFFIE FREEMAN THOMPSON, Ph.D. (The University of Chicago Historical and Linguistic Studies, Second Series, Vol. I, Part V.) Chicago: The University of Chicago Press, 1908. Pp. 29. \$0.27.

μετανοεῖν means (1) *to consider afterward*, and then *to change one's opinion*; when this *μετάνοια* operates on the feelings and the will it becomes (2) *regret* and (3) *change of purpose*. These two words denote intellectual action in the classic period, emotional and volitional action—chiefly the latter—in succeeding times, but only volitional in the New Testament. They express emotion less frequently because this meaning belongs primarily to *μεταμέλει*, *μεταμέλομαι* and *μεταμέλεια*; since, however, regret for past action may lead to a change of purpose, these three words also occasionally acquire a volitional force. A distinction of meaning between the two groups of words is maintained fairly well in classic writers, the Septuagint, and the New Testament, but not elsewhere.

In the New Testament *μεταμέλομαι*, *regret*, is the only word of this group used and occurs but 6 times, while *μετανοέω* and *μετάνοια*, the regular terms for repentance, are found 34 and 22 times respectively. The